3: Anonymous U-4 (no date) 1920 RH1 Caucasia RH1

(*b*) *Organizations to promote Trade and Commerce*

It is only within recent years that any efforts towards the organization of the trade and industry of Caucasia have been made, but before the outbreak of war a good deal had already been done in that direction. The first chamber of commerce in the country was established at Batum in 1910. The number of trade associations increased rapidly, especially in Ciscaucasia, where the Cossacks take kindly to co-operation, and many credit societies were formed.

The chief organizations confined to particular industries were the Association of Baku Naphtha Producers, the Manganese Producers' Association, and the Caucasian Cotton Growers' Association. The first of these levied a tax of 5*d.* a tin on oil products, which it expended on hospitals, &c. It had a statistical bureau, published journals, and held an annual conference which was attended by delegates from the committees of the various oil interests and by a representative of the Minister of Agriculture. The Manganese Producers' Association also levied a tax, which was devoted to improvements in plant, &c. It brought pressure to bear on the State to improve railway facilities and rolling-stock, and was anxious to secure the connexion of the mines with the railway, but did not succeed in this. One of the objects of the Caucasian Cotton Growers' Association was to increase the cultivation of cotton in Caucasia and Russian Central Asia, so that the Central Russian mills could be fed entirely with home-grown supplies. Extensive irrigation was among its schemes.

(*c*) *Foreign Interests*

The largest field for the investment of foreign capital in Caucasia is of course the oil industry. This being a matter of international finance, it is impossible to gauge with precision the share which any particular nation has therein; but it was stated in 1919 by an expert of the *Mining Journal* that the controlling

8: Lužbetak E-4 (no date) 1951 RHl Caucasia RHl

(b) *Aznauri* of the second order. Regular priests and monks. Merchants of the first order (mok'alak'is, i. e., "inhabitants of the city," usually rich Armenian families of merchants living in Tiflis.[139]

(c) *Aznauri* of the third order and landowners. Here we must include also the merchants of the second order and parish priests. (§ 31)

(d) Merchants of the third order and archdeacons. (§ 32)

(e) Merchants of the fourth order, peasants and artisans *(glekhi)*.[140]

East of the Cherkess, separating them from the Northeastern Caucasians, are the probable descendents of the Alans known as OSSETES. Social differentiation was practically unknown in Ossetia. The rank of "nobles" (*aldars* and *badilyats*) was found only among certain Ossete tribes such as those of Kurtatinsk and Tagaursk, and even in these cases the "nobles" did not enjoy any essential privileges. Among the other tribes there existed at the most an initial stage of social stratification.[141] The Alaghir were specially averse to social classes.[142]

Since it is quite probable that the Ossetes are a remnant of the Alans and Sarmatians, we might rightly ask whether social classes disappeared only in their later history or whether it is an ancient tradition. Moses of Chorene (A. D. 370—490) speaks in his *History of the Armenians* of the son of an Ossetine ruler. This prince, we are told, was captured in a battle between the Ossetes and the Armenians. This report, however, is not reliable, being based on mere legend.[143] Ammianus Marcellus (*Rerum gestarum*, xxxi. 2) seems to be closer to the truth when he writes: "All the Alans are equally of noble descent. They have no slaves." Tacitus indeed says that the Alans were "divided into small tribes and groups, each having a chief or prince," but, as Ladyženskij rightly points out, Tacitus is most likely referring here to the *elders* of each sib and not to princes in the strict sense.[144]

Before the abolition of slavery in the Caucasus the following four distinct classes could be found among the Tagaurians:[145]

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[139] Karst, p. 82, *note* 7.

[140] These classes existed in pre-Soviet times. The *eristhavi* or "heads of the people" (a class of nobles who held the position of provincial governors) disappeared much sooner. They used to be appointed by the King; the office however, once bestowed, could be passed down from father to son. Cf. Mourier, *Guide au Caucase*, I, p. 102.
The history of Georgian social classes has been studied by S. Danelia, *Fedaluri revoluthia Sakarthveloli. Narkvevi tarmoloba istoridan Sakarthveloli* (Feudal Revolution in Georgia. A Historical Sketch of the Origin of Feudalism in Georgia), Tiflis, 1935.

[141] N. F. Takoeva, "Kosta Chetagurov etc.," SE, 1949, No. 2, p. 121. Ladyženskij, "Entstehung und Entwicklung des Staates bei den kaukasischen Bergvölkern," *Zeitschr. f. Völkerpsych. u. Soz.*, VI (1930), pp. 428 f.

[142] A. H. Günther, "Zusammenstöße zwischen Gesetz und Gewohnheitsrecht im nördlichen Kaukasus," *Zeitschr. f. vergl. Rechtsw.*, XLVI (1931), p. 325.

[143] Ladyženskij, "Entstehung und Entwicklung des Staates bei den kaukasischen Bergvölkern," *Zeitschr. f. Völkerpsych. u. Soz.*, VI (1930), p. 443.

[144] *ibid.*

[145] Dirr, AGKB, p. 79, *note* 117. Kovalevskij, *Coutume contemp.*, pp. 17—20. Leontovič, II, p. 9. B. V. Skitskij, *K voprosu o feodalizme v Digorii*, Ordžonikidze, 1933.

1/n [Georgian noble -- Analyst]